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of the saints and other religious geniuses to immediate experiences of the divine. Such experiences in the past have been explained either by the faithful as immediate revelations from God, or by the doubters as pure fictions. Modern psychology is satisfied with neither of these explanations. Its present tendency, at any rate, is to accept such occurrences as genuine subjective experiences, but to explain them by the natural laws of the mind without reference to supernatural interference. As the physical sciences have changed our attitude toward the miracle in the objective world, so the progress of mental sciences is likely to change our attitude toward special religious experiences in the subjective world. But in the latter case as in the former we may well believe that the change of base from the special to the general will lead only to a broader and more solid foundation for the faith.

There is no thoughtful observer, I believe, who will deny that Professor Coe's book describes an actual movement in the religious life of the modern church. Whether it be the main stream of advance, or only a temporary eddy, whether these views be wholesome or pernicious, the intelligent religious student and worker must take account of the tendency, for it is a very real one. I have tried as far as possible in this review to let the book speak for itself. But the quotations selected to show the content have not done full justice, I fear, to the spirit. Particularly to be noticed is the author's constant recognition of the worth of the old. If the present is the better, it is so because it is the fruitage of the good of the past. The book is a noteworthy contribution to constructive religious thought.

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BRIEF STUDIES IN NEW TESTAMENT HISTORY AND BIOGRAPHY.

THERE is nothing more characteristic of recent literature in the New Testament field than its tendency toward biography. Even when he passes into the field of biblical theology, the New Testament student seems determined to work outward from the inner life of Jesus and Paul. Works of introduction are at present being quite outclassed in number and importance by those which seek to discover the true significance of Jesus and Paul in the light of their times and experiences. It is therefore not surprising to find the "Rationalist Press Association, Limited" publishing a new edition of *Supernatural Religion*.¹ This

¹*Supernatural Religion: An Inquiry into the Reality of Divine Revelation.* London: Watts & Co., 1902. xvi + 920 pages.

new edition has additions dealing with Ignatius and Tatian, as well as an examination of the relation of Josephus to Luke. At the same time a considerable amount of reference material has been omitted. The book, however, does not differ markedly from its original form. It is a wonderful piece of special pleading based upon great learning. As such, it will always continue to have influence. In some particulars New Testament criticism has made this work somewhat anachronistic, but it cannot be denied that it still demands consideration from the defender of Christianity.

At the very antipodes of this book is the little volume of Professor Ramsay, *The Education of Christ*.² Instead of scholarship one has here religious sentiment not too regardful of ascertainable facts. Much of this material is but distantly connected with Jesus, and its author reflects little acquaintance with the great works upon Judaism. It contains little on the education of Jesus, as in reality it is a series of loosely connected papers upon religious subjects. As such it is interesting and stimulating, but in point of historical worth it is not to be classed with the author's other works.

Not unlike the book of Ramsay is that of Rohrbach,³ but it is far its superior in point of style and general literary qualities. Its author knew what to see in Palestine, and knew how to describe what he had seen. It would be hard to find a book, unless it be the recent work of John Kelman, which portrays the Holy Land with so deep and scholarly a sympathy with all that the land represents. It is not strictly a geography, it is an appreciation; and as such contributes much of its own feeling to its readers.

Very different from these two impressionist books is that of a Roman Catholic scholar dealing with the Anglo-Jewish calendar.⁴ Its author attempts to show that by the rule *Badhu* an additional day was introduced into the Jewish calendar whenever the fifteenth day of Nisan would fall on Friday. He holds that by this means the Passover upon which Jesus was killed was retarded a day. Thus there might be two paschal days, one of which would fall on Friday and the second, or that actually observed, upon Saturday. Certainly there is no lack

² *The Education of Christ: Hill-Side Reveries*. By W. M. RAMSAY. New York: Putnam's, 1902. 139 pages. \$1.

³ *Im Lande Jahwehs und Jesu*. Von PAUL ROHRBACH. Tübingen: Mohr, 1901. 432 pages. M. 6.

⁴ *Anglo-Jewish Calendar*. By MATTHEW POWER. London: Sands & Co., 1902. 93 pages. 2s. 6d.

of ingenuity in his argument, and the book shows a large acquaintance with the Jewish sayings and history which can be pleaded in support of the main thesis. It is, however, a fair question whether this rule of *Badhu*, which may have operated later, was in force during the time of Christ. If this could be shown, it is not impossible that the author has given us a solution of the difficulty in harmonizing the synoptists and John.

Two little books by Schrenck,⁵ and Otto⁶ are good examples of how scholarly work may be popularized. The latter especially is good preaching. Both are written in the critical spirit and both reject the stories of the birth of Jesus as unhistorical. Both, too, are by no means sure of the historical worth of John. Yet, notwithstanding these limitations, both are possessed of a deep piety and attempt to bring the teachings of Jesus into distinct relationship with life. In this particular they are good illustrations of the fact, which is too often overlooked, that the biblical scholar is less interested in the discovery of truth than in its application.

Much more elaborate is the work of Margreth,⁷ also a member of the Roman church. It is marked by minute exegesis and theological exposition. Its scholarship seems as profound as its piety. Perhaps as interesting chapters as any are those in which the author shows and confirms by patristic authority that Christ prays in heaven and sets forth what must be the nature and the result of such prayer.

The literature upon apostolic writings and history of late very largely deals with Paul. There is to be mentioned, however, the brief work by Kögel upon the unity of the first epistle of Peter,⁸ which is found in the hope which the letter declares to be characteristic of the Christian life. The exegesis of the book is good, though dogmatic rather than historical. It is a fair question whether Peter was any more interested in the Christian hope than all the other New Testament writers. What was the meaning of the early Christian experience, if it were not that its possessor looked forward to a share in the coming messianic age?

⁵*Jesus und seine Predigt.* Von ERICH VON SCHRENCK. Göttingen: Vandenhoeck & Ruprecht, 1902. 234 pages. M. 2.40.

⁶*Leben und Wirken Jesu nach historisch-kritischer Auffassung.* Von RUDOLF OTTO. Göttingen: Vandenhoeck & Ruprecht, 1902. 76 pages. M. 1.35.

⁷*Das Gebetsleben Jesu Christi, des Sohnes Gottes.* Von JAKOB MARGRETH. Münster: Aschendorff, 1902. 320 pages. M. 6.

⁸*Die Gedankeneinheit des ersten Briefes Petri.* Von JULIUS KÖGEL. Gütersloh: Bertelsmann, 1902. 198 pages. M. 2.

In the literature dealing with Paul it is interesting to discover an American edition of Matheson's *Spiritual Development of St. Paul*.⁹ The book is all too well known to demand particular attention, but the fact that it is helpful at many points does not enable it always to stand the test of severe examination. Paul himself in a letter to the Galatians recognizes no such succession of stages in the development of his understanding of the gospel as Dr. Matheson pictures. None the less the book will always be of help to those who wish to get at the real spiritual power of the New Testament writers.

The work by Albrecht¹⁰ belongs to the older school of New Testament scholarship in certain particulars, but it breaks free from traditional chronologies. Thus the first missionary journey is put in 45-47, the letter to the Galatians in 49, and Paul's imprisonment in 54. The book is written in a charming style—something, by the way, which is increasingly characteristic of books produced by German pastors—but it is not always strictly historical in spirit. Thus in the case of justification the treatment is certainly theological rather than historically exegetical.

As regards chronology it is perhaps worth noticing that the careful and independent little treatise of Hoennicke¹¹ reaches results which are to all intents and purposes the same as those of Zahn, with the exception that it does not attempt always to give the precise year. Such a reaction against the tendency to the new chronology is on the whole satisfactory. It is difficult to see how a careful balancing of probabilities in the matter of discordant sources could give different results.

The little treatise by Achelis¹² treats a matter of great difficulty with much learning, though not always with a result of complete conviction. It is very difficult to believe that Paul's reference in 1 Cor. 7: 36-38 is to a virgin living in "spiritual marriage" with some Christian brother.

SHAILER MATHEWS.

⁹ *Spiritual Development of St. Paul*. By GEO. MATHESON. New York: Whittaker. vi + 293 pages. \$0.80, net.

¹⁰ *Paulus, der Apostel Jesu Christi*. Von LUDWIG ALBRECHT. München: Beck, 1903. 400 pages. M. 4.50.

¹¹ *Die Chronologie des Lebens des Apostels Paulus*. Von G. HOENNICKE. Leipzig: Deichert, 1902. iv + 68 pages. M. 1.50.

¹² *Virgines Subintroductae*. Von H. ACHELIS. Leipzig: Hinrichs, 1902. 75 pages. M. 2.50.